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From the Connecticut Observer.

REASONS FOR NOT EMBRACING THE DOCTRINE OF UNIVERSAL SALVATION, IN A SERIES OF LETTERS TO A FRIEND.

LETTER IX.

DEAR SIR—In pursuing the subject before us, I have felt no small embarrassment from the fact that Universalists possess no uniform character. They are restorationists, destructionists, strict universalists, or fatalists, as will best serve their purpose, which is, at any rate, to get rid of the doctrine of endless punishment. And the methods by which they defend their various systems are as various and contradictory as the systems themselves. Some rely upon the atonement of Christ, as securing the salvation of all men. Others, denying the atonement, rely upon the goodness of God. Others, asserting that all men are punished in this life according to their deserts, seem to rely on the justice of God. Others again, build their hope of future happiness on the ground of fatalism, rather than admit the future punishment of sin. "All things, they say, happen, by irresistible necessity; and therefore, those actions, denominated sins, are really worthy of no punishment; and of course all men will be happy."

Now to follow these errorists through all their shifts and windings is a task I shall not attempt. It would be as unprofitable as it would be useless. I shall only notice some of their more plausible and popular arguments, and if these can be shown to be unsound, you will not, I trust, place much reliance upon those that are more subtle and evanescent.

1. No argument is more frequently urged by Universalists, or relied upon with greater confidence, than that derived from the goodness of God. They assert that the doctrine of future punishment is totally inconsistent with this attribute of the Deity. Now it is admitted, on all hands, that God is a being of infinite goodness. His natural and moral perfections render it certain that he will govern the universe in such a manner as will, on the whole, secure the greatest possible sum of happiness. But what does this prove? That no evil, natural or moral, can exist under the government of God,—that all the subjects of his empire must be holy and happy? Look at facts. Has not sin existed on earth for six thousand years; and multiplied sorrow and pain and death to an almost inconceivable extent? Is all this consistent with the goodness of God? No Universalist, I suppose, will deny that it is. How then does he know that misery in the future world is not consistent with the same goodness? Guilty men in the present life endure a great amount of suffering—why then may they not endure the same in the life to come? Is it said that temporal misery may be so overruled as to promote the good of God's creation on the whole? And why may not eternal misery? Let Universalists tell how the present sin and sufferings of men, are consistent with the benevolence of God, and I pledge myself to tell how eternal misery in the future world is consistent with the same benevolence. There is the same difficulty in the one case as in the other. All that the goodness of God demands is, that he govern, in such a manner, as will secure the greatest amount of good in the universe. That great temporal sufferings are consistent with this, is proved by facts; and who but God is competent to decide that eternal sufferings are not? Is it said that such sufferings, inflicted as a punishment for sin are unjust? I ask again who among the sons of men is qualified to de-

cide this matter? Does any one know enough of God and his government to determine what laws he ought to enact, and what sanctions append to them? Can you see any injustice in God's leaving creatures, who have voluntarily rebelled against him, to continue in sin for ever; and if they continue to sin for ever, may not God justly punish them for ever? After all, I desire to feel and to have you feel that the only legitimate source of evidence on this subject, is the word of God. Human reason is wholly incompetent to judge in the high concerns of God's government. Our only business on subjects of this kind, is to hear what God says. And if we find it difficult to comprehend the reasons of his conduct, we should realize that the thoughts and ways of Jehovah are infinitely above those of short sighted mortals. The man who in the face of revelation boldly pronounces the doctrine of future punishment unjust and inconsistent with the divine goodness, does what proves him guilty of extreme folly and of the most arrogant presumption. The fact and the duration of future punishment are purely matters of revelation. God has spoken explicitly respecting them; and it is our concern, under a deep conviction of our own incapacity to decide in questions of this kind, to hear and believe what God has said. One thing is plain. The goodness of God does not require him to confound all distinctions between virtue and vice, and to treat the righteous and the wicked alike. If he is a holy Being, he must regard his creatures according to their moral characters—rewarding the good and punishing the bad; and since such retribution does not take place in this world, does it not result from the very perfection of God that he must, in a future world, vindicate his character as a righteous moral governor, by dispensing rewards and punishments according to the respective deserts of his subjects? I will dismiss this topic with proposing a single question which, before you embark for eternity in the ark of Universalism, I hope you will very seriously consider. Does the goodness of God any more prove the future holiness and happiness of all men, than it proves their present holiness or happiness?

2. With a view to disprove the doctrine of future punishment, Universalists are very fond of appealing to the sympathies of our nature, especially to parental feelings. "What man," it is asked "of common sensibility, could endure to see a fellow-man tormented in the fire on the rack for one year or one month? What parent could take his own child and cast him into a glowing oven—or confine him in a gloomy dungeon for life? But has not God as much goodness as man—or as much kindness as an earthly parent? How then can it be supposed that he will cast any of his children into the lake of fire and confine them there for ever?" This is a very favourite argument with Universalists, and one which with young and unthinking minds, they use with very great effect. But in reply, it may be asked, what parent would drown his children in the water or consume them in the fire? What parent would break their bones, or mangle their flesh, or send upon them sickness, and pain, and death? And yet God, the great parent of men, brings all these things upon them in the course of his providence. Has he not then less kindness and love than earthly parents? This would certainly follow, according to the reasoning of Universalists.

On this principle Noah would not have expected the deluge, though warned by God of its approach, and commanded to prepare for it. Are not all these human beings the children of God—the objects of his care and love; and can it be imagined that he entertains the purpose of destroying them? Who of all these parents would indulge so severe and cruel a design—and is not God, the parent of all, kinder than they? So Noah would have reasoned, had he been a Universalist; and so doubtless the antediluvians did reason when warned by that preacher of righteousness, of the threatened judgment. But they believed him not, and so were destroyed by the flood.

Reasoning on this principle, Lot would not have believed the message of the angels, sent to announce the destruction of Sodom, and the cities of the plain. Is not God the parent of all these inhabitants of Sodom; and is it possible that he should destroy them by fire, enraged with brimstone? What parent would be so cruel as to do this? True, these celestial messengers have declared it to be the purpose of God to destroy this place with fire from Heaven. But their lan-

guage cannot be understood in its literal import. It must have a figurative meaning and denote only some merciful chastisement, some discipline of a kind parent by which the good of these erring children is to be promoted.

So Lot would have reasoned, had he been a Universalist; and so did reason the inhabitants of Sodom. But the fire descended, notwithstanding, and destroyed them all. You see then how absurd is the argument for Universalism, derived from the sympathies of our nature. And yet it is one of the most popular, and with many, one of the most convincing arguments employed in support of that system.

3. It is said that men receive in this world, all the punishment they deserve; and therefore cannot be justly punished in the world to come.

This is contrary to scripture; false in fact, and if true, it proves Universalism to be false.

1. It is contrary to scripture. The general course of providence is accurately described in the words of our Saviour. He maketh the sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. Solomon affirms that as a general rule, God treats the righteous and the wicked alike in this life. All things, he says, come alike to all; there is one event to the righteous and to the wicked. There is a vanity done upon the earth; that there be just men unto whom it happeneth according to the work of the wicked; again there be wicked men to whom it happeneth according to the work of the righteous. The Psalmist speaks of the wicked in his day, as being prosperous, as having no bands in their death; as not being plagued like other men and as having more than heart could wish. And Jeremiah asks—wherefore doth the way of the wicked prosper? Wherefore are all they happy that deal very treacherously.

2. To say that wicked men are punished in the present life is false in fact. This is proved by every man's observation. Admit, if you please, that the grosser sensualities and crimes are usually followed by something like a speedy retribution; what punishment, let me ask, do they endure who forget and condemn God—who are unjust, cruel, avaricious, proud, oppressive, tyrannical? Do you say, remorse of conscience? Some men have no conscience; or if they have, it is seared as with a hot iron, so as to be past feeling. What conscience has a West-Indian pirate, or an Algerine corsair—or what remorse do they feel in perpetrating their murders and villainies? Not half so much as a tender hearted christian feels for neglecting secret or family prayer; or for indulging a worldly, unwatchful spirit, for a single day. The truth is, the more wicked a man is, and the longer he lives in sin, the less he suffers from remorse of conscience; so that if this be the appointed punishment of sin, the most desperately wicked feel the least of it. But,

3. If men are punished in the present life according to their deserts, then Universalism is false. This asserts that all men are saved. Saved from what? From nothing, if they endure the full penalty of the law. It is absurd to talk of men as experiencing salvation, after they have received all the punishment due for their offences, and have thereby fully satisfied the demands of divine justice. Free punishment and free salvation are totally inconsistent with each other. Which then will the Universalist assert? If he says all are freely saved, then none are punished as they deserve; and if not punished in this life, they may justly be in the life to come.

I am aware of the quibble of Universalists respecting the meaning of the term salvation. They would have us understand that salvation means, only deliverance from the power, not from the curse of sin. According to them, there is no forgiveness with God. Every man who sins is punished to the full extent of his guilt. And if he is saved, it is not from the penalty of the law, which takes its course with every offender, but from the dominion of a sinful temper or a depraved heart. But what says the Bible? Does that explain salvation to mean, simply, deliverance from the power of sin? Is all that it says of justification, of forgiveness, of pardon, of remission of sin, without meaning? Do the scriptures, after all that has been said and sung on the Heavenly theme, give us no idea of a pardoning, forgiving, justifying God? I forbear to give a formal definition of these terms. I feel that it would be insulting your understanding. Their true

meaning is understood by every child who is capable of reading his Bible. Forgiveness is remission of penalty; pardon is deliverance of the guilty from the due punishment of their sins; and to explain these terms, as do the Universalists, to denote only freedom from the power of sin, furnishes a notable example of the facility with which they wrest scripture and pervert the plainest words of the language.

4. The proper meaning of the term, gospel, is glad tidings; and it is said to be glad tidings to all men. But if only a part are to enjoy its benefits, how is it glad tidings to all? It can certainly be no favor, no matter of joy to them that are lost. Such is the argument which Universalists derive from the nature of the gospel. In reply, I would ask, is it necessary to impart value to a favor freely offered, that it be actually accepted? Did the man in the parable, who made a splendid feast and bade many, manifest no kindness to those who rejected his invitation? Suppose a hundred criminals under sentence of death, and waiting in prison the day of execution; would it be no favor to them, if the chief magistrate should order the doors of their prison to be set open and a full pardon to be offered them, on condition of their confessing their guilt and promising amendment, unless all should accept his offer? Would not the tender of the deliverance be in itself glad tidings, even should they all reject the proffered mercy and die in their prison? I am not to be met here with the thread-bare slang of Universalism respecting election, and decrees, as confining men in their sins and making it physically impossible for them to escape. Whatever may be true respecting the doctrines expressed in those terms, one thing is plain; the Bible does not so teach them, nor does any intelligent Calvinist so hold them as to destroy the free agency of man, or the sincerity of God in the offers of his mercy. The invitations of the gospel are free, made sincerely to all, and all who will, may accept them. This I know is, by Universalists, charged as an inconsistency upon Calvinism; and they are for ever talking, and writing and preaching about it, as though this were working out their salvation. No inconsistency can be shown; but I will not, in this place, argue the point with them. One thing is not to be disputed—the offers of mercy are sincerely made to lost men; who, as moral agents, are prevented by no physical inability from accepting them. And this is all that is necessary to render the gospel glad tidings. Whether its overtures of mercy are accepted or rejected does not in the least affect the nature and design of the gospel.

The arguments which I have thus briefly noticed, are I believe the most plausible that are adduced by Universalists in support of their system. Whether they have any real weight in them, I leave you to decide.

I will now just glance at some of the consequences of their doctrine.

1. It denies the mercy of God and sinks the grace of the gospel into an empty parade of high sounding words. It is asserted by Universalists that the "wicked receive a punishment proportioned to their crimes," that all the hell there is, is inevitably certain to the wicked,"—"their portion in the lake of fire and brimstone, in the sorrows of death and pains of hell, is and ever will be in exact ratio to the measure and magnitude of sin."

And yet these are the men who are always declaiming about the mercy of God, and the goodness of God; and who claim to be the only sect of christians who entertain high and worthy views of the love and compassion of God. But what does this language mean when explained on their own principles? Why, that the gospel reveals no pardon for sinners; that Christ redeems no sinner from the curse of the law, its full penalty being inflicted upon every transgressor; that God is an inexorable judge, punishing every offender in "exact proportion to his crimes," and extending remission of sins to no one of the fallen children of men. Is this the gospel which Universalists call glad tidings—the Saviour who they allege brings salvation to all men,—the God whom they represent as love, all love and mercy, with no mixture of wrath or vengeance? What Calvinist ever denied that the gospel reveals pardon to the penitent—that Christ died to save all from the curse of the law who believe in him; or that God extends forgiving mercy to those who confess and forsake their sins? It is hoped that Universalists will cease to declaim against Calvinism, as representing God

in the character of a cruel, unrelenting tyrant, till they show us where, in their system presents him in a more lovely and honorable character.

2. Universalism represents God as often treating wicked men far better than he does the righteous. The wicked, it is said, do not live out half their days. They die then in the midst of their pilgrimage and are taken directly to Heaven; whilst the righteous are left to linger out, in this vale of tears, the full term of their earthly being, and arrive late at the kingdom of Heaven.

On this principle too, how much more highly favored were the antediluvians than Noah? The flood was a blessing to them, sweeping them as it did immediately to Heaven; but a judgment to him, confined as he was in the ark and obliged to dwell here below some hundred years before he was permitted to join his companions in the world of glory. Lot would have fared far better than he did, if he had only been as wicked as the Sodomites were. For then, instead of enduring the many vexations and disappointments which came upon him in his advanced age, he would have been consumed with them in the fire of love, and conveyed at once to the mansions of bliss. How unfortunate was it for Moses that he belonged to the people of God rather than to the hosts of the Egyptians! Had he been one of these, and not the servant of the Most High, he would have escaped all the labors and hardships of a forty years' journey in the wilderness, and have passed with those heathen idolaters through the waves of the Red sea, to the regions of unclouded light and glory. And not to mention other cases, how much happier was Judas than the other Apostles! He, for traitorously selling his Lord, was freed from all the trials and sufferings incident to the Apostleship, and after a momentary struggle in hanging himself, went directly to Heaven and received there a crown of glory. Whilst the disciples who were faithful to their Lord, groaned here below being burdened and were not received into Heaven till after a life of the severest toils, and persecutions, and sufferings. Do you say, all this is most foolish and absurd? I grant, it is so; but it is only the folly and absurdity of Universalism.

3. Universalism perverts the judgment and stupifies the conscience, so that the mind under the influence of it, becomes incapable of feeling the force of evidence, and of having any proper sense of moral obligation. It is my full belief that no man can become a confirmed Universalist without doing great violence to his conscience and the word of God. He must, it seems to me, disregard the strongest intimations of his own mind, and the plainest declarations of scripture. This will inevitably produce an unfair, a sophistical state of feeling, which is entirely inconsistent with viewing religious subjects in a true light, and reasoning upon them correctly.

Universalists, I know, profess to be honest, candid inquirers after truth,—and what blinded, perverted class of errorists do not do the same? I have long since learnt to suspect the honesty of that man who is always declaiming against prejudice, and trumpeting his own candour. The only evidence of honest inquiry after truth is a penitent, humble, prayerful state of mind; and without this there is no love of God's truth, and no preparation of heart for a successful study of it. Shew me a Universalist, who, according to the Bible, gives evidence of being truly pious, and I will allow him to be an honest inquirer after truth. But as to those who neglect prayer and all the duties of practical piety; who deride experimental religion and scoff at the special influences of the Spirit; it is the last thing that should be allowed to them, that they are honest and sincere inquirers after truth.

For myself I must frankly say, that I have long regarded a confirmed Universalist as the most hopeless character in the community. From my acquaintance with this class of persons, I am entirely satisfied that any attempt to convince them of their errors must be utterly fruitless. Do you ask, why then are you writing these letters? It is to guard the young and the unwary against the seducing wiles of the adversary,—it is to furnish the uninstructed with weapons with which they may repel the assaults of the destroyer, and hold fast the faith of the gospel,—it is to persuade those who are lingering about the camp of the enemy, but are not yet enlisted in his

* Those passages which speak of fire in relation to God, are explained by Universalists to mean the fire of love.

snags, to beware of their danger, and flee from it ere they are deceived, corrupted and destroyed. I write not for those who have taken their ground and are sworn Universalists. These are not to be reached by the power of argument. It may seem severe, but I cannot suppress the conviction I have long felt, that men of this description give fearful evidence of having experienced in their own persons, the fulfilment of this awful language of the Apostle—For this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned, who believe not the truth, but had pleasure in unrighteousness.

Yours, &c.

ENON—AFRICA.

UNITED BRETHREN.

Influence of the gospel in civilizing the heathen.

Mr. Schmitt, in speaking of some poor and wretched families of the Gunna and Bojesman Tribes, who had wandered to Enon nine or ten months before, thus writes:—

"Out of mere pity, we could not do otherwise, than permit them to stay. We must provide them with nearly every article of subsistence. But we are rewarded, by perceiving that there is a manifest work of the Holy Spirit in their souls, and that the word of the Cross proves itself the power of God to them also."

These poor people, and many besides them, give undeniable evidence, that men who have lived in darkness and the practice of every kind of iniquity, when they receive the gospel into their hearts, truly experience that Jesus has power to forgive sin, and to deliver the soul from its domination. Often do we see these encouraging instances of the grace of God imparted to the vilest and most degraded of the human race. Thus they become Christians indeed, and show in their lives that they are truly converted. But, till a poor ignorant heathen, by the grace of God, and the teaching of His Spirit accompanying the word, begins to understand what Jesus has done and suffered out of love to such wretched beings as we all are, sees the necessity of turning to Him for pardon and rest, and feels gratitude for such unbounded mercy, all attempts to bring him into good order, and a decent course, and to civilize him, will be vain: he remains dead in sin, and has neither inclination nor power to do what God has commanded, or what good men prescribe for his welfare.

LILLY FOUNTAIN.

WESLEYAN MISSIONARY SOCIETY.

Influence of Native Teachers of Christianity.

Mr. Barnabas Shaw, when at a considerable distance from his Station, met with the following instance of the encouraging success of Christian labours:—

We halted at a place called Rimboonge, where, in consequence of the excessive heat, we remained till sun-set. During the day, an old Mosambique Slave came up to our wagon, and asked for a Dutch Hymn-Book. On asking if he could read, he took a small school-book out of his leathern sack, and read, *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.* This circumstance being very surprising to me, I inquired by whom he had been taught to read. He said:—

My Master, some time ago, hired one of your Namaqua to take care of the sheep. When he came among us, we knew nothing of God or prayer; but he commenced singing hymns and praying with us every evening. He then read out of the book, and told us of Jesus Christ. The words which he preached were so good for me, that I longed to read them myself. He was willing to teach me, and gave me his books; but the Hymn-Book is old and shattered, so that I can scarcely read it. I long for another. Our Teacher has now gone away from us to the station; yet we still sing and pray together, with our fellow-slaves every evening; and, while I am watching the sheep in the day, I try to improve myself. Others of the Slaves have begun to pray, and long to be taught.

How various are the instruments employed in spreading the Saviour of Divine Truth! The poor Namaqua leaves Lilly Fountain; he commences a journey of at least one hundred and sixty miles, in order to become shepherd to a farmer by the Elephant River: surrounded, in his new situation, with a number of Slaves, almost as ignorant of God as the beasts which perish, he commences praying with them and for them: seeing them far from God, he begins to prophesy according to his ability; and, from the fruits of his labour, it is evident he spoke to edification, and exhortation, and comfort.

Night-singing of Christian Namaqua.

Mr. Shaw, in the following passage, describes a beautiful scene:—

I was prevented from sleeping the greater part of last night by the singing of a company of our Namaqua. Not being able to sleep, I rose about midnight; and, going to a rock on the side of a hill, I sat down, unobserved by mortal eye, and was both pleased and profited by the solemn devotion of those around. Instead of the Tantom and Pot-dance, the

nocturnal amusements of the old Namaqua, the whole place was enlivened with songs of praise to Him who died for the world. The party of singers went from house to house. It was pleasing to see the nightly fires brighten as they approached: the ascending flame seemed to bid them welcome, and the readiness with which they were joined in their devotions fully confirmed it. Several of the females sang what may be termed extemporaneous seconds; and, though totally unacquainted with music as a science, yet the combination of sounds produced a perfect harmony. What I witnessed on this occasion, was a sufficient reward for all the toil of the past years. Let every thing that hath breath praise the Lord!

Messrs. Tyerman and Bennett.

In a letter to the Directors of the London Missionary Society, dated Sidney, New South Wales, Nov. 12, inserted in the London Missionary Chronicle for September, Messrs. Tyerman and Bennett say:—

"We are now waiting a suitable opportunity of proceeding to China. The present is an unsuitable period of the year; but should there be a ship about the middle of December, we hope we shall not be detained longer from discharging the duties which we owe to the regions of India. We wish, if possible, to sail direct for Macao, where we hope to meet Dr. Morrison, and then to visit Singapore, India, &c. Our continuance here, however, is not time lost to the best of causes. We hope important effects will result from our visit to this colony."

Extract of a letter from the Rev. M. Winslow, an American Missionary at Ceylon; dated, Oodoville, Jafna, Feb. 3, 1825, to the Rev. Dr. Rice, of Virginia, and published in the Richmond Family Visitor.

The mission was commenced, as you are doubtless aware, more than 8 years ago; and, consisted for the first four years, of two stations; for the last four, of five stations. Though much had been said concerning the state of the native population here, as favourable to the reception of Christianity, it was found, in the stations which we occupy, to be far from fact. In the several parishes embraced by these five stations, not a single protestant Christian was to be found. Prejudices were strong against the name of Christian. A vast number of idol temples were seen scattered on every hand, and idols were worshipped "in every grove and under every green tree." The people refused to send their children to our schools:—as to putting them under our more immediate care in our families, it was a disgrace not to be thought of.—Female children in particular, must not be taught. That a female should know how to read, was a thing almost unheard of.—Indeed almost every door of approach to the people, seemed shut. Such was the state of things eight years ago.—No education—no books—no Bibles—no true knowledge of God;—all was heathenism—idolatry—death.—I desire now to record what is the present state of things here, with devout thankfulness to Him through whose abounding grace any good has been done.

There are now in connexion with this mission, nearly 60 native Free Schools, containing about 2500 children of both sexes. Some of these schools are exclusively for females, and there are about 250 girls in them all, under instruction.—There are, in the different Free Boarding Establishments, 175 children and youth, wholly supported and educated by the mission. Of these more than 30 are females in a Central School or Female Academy, where they are taught reading, writing, arithmetic, geography, needlework, &c. and instructed carefully in the proprieties and decencies of life, as well as in the means and importance of preparation for death. Of the boys and lads, nearly 400 are at three different stations, pursuing the various elementary branches of study, and about 40 in a Central School or Academy, prosecuting the studies more immediately connected with entrance to the College for Tamil and other youth proposed to be established, and to commence which we only wait for funds.—There are in the mission two licenced native preachers, and several assistants who exhort, catechise, &c.—The native members of our church are now 71 in number, and they appear to walk softly before God, and in some instances, truly to adorn their profession.—Light is rising upon the people around us; they begin to inquire and hear with more attention. We are doing something in the distribution of Tracts, and portions of the Scriptures. The Lord blesses his own word. At the commencement of the last year, we experienced a refreshing from His presence, and at the close of the year were again visited. Of the fruit in part of the first of these seasons, we had the pleasure of receiving to communion 41 individuals at one time, on the 20th ult.—For this purpose, a temporary building was erected in a central village of sufficient size to contain more than 2000 people. It was covered only with leaves, but lined with India cotton (borrowed for the occasion)—the floor in part raised and covered with mats, while a pulpit was erected at one end. The whole was very neat, though without much expense, and though the weather proved not very favourable, a large number of people assembled, among whom were many of the most respectable natives.—The exercises were, an introductory address and prayer—singing—prayer—sermon—address to the candidates for baptism—administration of the ordinance of baptism to about 25 individuals, besides children—admission of the candidates, 41 in number, to the church—address to them—prayer—administration of the Lord's Supper to 85 communicants—address and singing to close.—The scene was exceedingly interesting and impressive.—Thirty-five individuals standing up at once before a heathen congregation, as candidates for baptism, and to see them come, one after another, and devoutly kneel down, and to hear the names of Dwight, Huntington, and of many other great and good men who are gone, as well as of some who remain, drew tears into our eyes—tears of mingled emotion—sorrow and joy. Among others was an old man whose white head seemed to need no purifying emblem. He was a fisherman. As he devoutly knelt, and received the name of Andrew, in the name of the Father, Son, and Holy Ghost, he seemed like an aged Simeon who could say "Lord now lettest thou thy servant depart in peace." The administration of the Holy Supper was very solemn. It was spreading a table indeed in the presence of the enemy.—It was joyful as an earnest that many will ere long come to this feast of love. The Lord hasten it in his own time.—We should be happy to have any communications from yourself or your pupils. We hope the missionary spirit increases among them.

I am, &c. Rev. and dear Sir, Yours, M. WINSLOW.

BAPTIST MISSIONARY CONVENTION IN OHIO.

Proceedings of the Delegates from nine Auxiliary Societies already formed—at the Meeting at Cincinnati the first Friday in September, 1825.

From the Circular, and Report of the Board of Directors of this Society, we learn that their affairs are in a prosperous state. The blessing of the Lord has evidently attended the labours of their Missionary and agent, Rev. James Lyon—

He has organized five additional Auxiliary Societies, making in all nine.

It is cheering to see our brethren in the west, thus coming up to the help of the Lord against the mighty. We subjoin a short extract from their first annual report.

It appears that from the very day that brother Lyon commenced his missionary labours in the employment of the society, to their successful close, the clearest evidences have been apparent that the Lord was with him of a truth, and that the word preached has been with the demonstration of the spirit and with power. On all the assemblies where he has preached, a deep and universal solemnity has rested—Christians have been comforted and encouraged—the wandering sinner has been arrested—the heart of adamant has been humbled, melted and subdued—the imprisoned spirit has been emancipated—the strong man armed has been dispossessed—the softening, cheering, and invigorating influences of the divine spirit have gently descended—and the consolations of heavenly hope have refreshed the souls of many—the balm of Gilead has been applied to the bruised spirit, and the influences of divine mercy have come down, like rain upon the mown grass, and like showers that water the earth. Very many who were wandering on the dreary and barren mountains of sin, exposed to the wild winds of temptation, the storms of an unfriendly world, and the more awful thunders of God's violated law, have found "sure dwellings and quiet resting places beneath the shade of that 'Tree, whose leaves are for the healing of the nations.'"

The following is an extract from an address of the Earl of Liverpool, to an Auxiliary Bible Society in England. The excellence of that knowledge and wisdom which are derived only from the word of God, are beautifully contrasted with the knowledge and wisdom derived exclusively from other sources. This testimony of the noble Earl, to the general and lasting benefits of scripture illumination, should enlist every friend of man on the side of Bible Societies. The single fact that, the British and Foreign Bible Society, has given to the world the word of God in fifty languages in which it never before existed, stamps immortal fame upon its labours.

We live in a time when great efforts are making toward the general education of all classes and all descriptions of men; and God forbid that any one should suppose, that there is any branch of education whatever, from the acquisition of which any class should be excluded, and from the knowledge of which some benefit might not be acquired! Yet I cannot but look to Religious Education as the only

sure foundation of all useful knowledge. If the Bible is the book of piety, the Bible is not less the book of wisdom; and if there are any who have the knowledge of this Book, and scarcely any other knowledge, or what is called knowledge, besides, they will learn from this Book to discharge every duty of life; they will learn principally and chiefly their duty towards God; but they will also learn the duties of good subjects, good husbands, good parents, good children, and good neighbours: they will learn to stifle and to smother the tumult of passion in their breasts, and to rest contented in the condition of life in which it has pleased God to place them. But if there are any who possess all other knowledge and are yet ignorant or neglectful of the Bible, they may become the disputers of this world; they may be knowing to some purposes; but they will find themselves involved in all those mazes of error, in which the great men of antiquity were involved, who looked forward distantly and remotely to a Revelation like that which the Christian dispensation has given to the world.

The object of the Bible Society is to circulate the Word of God among all nations. It has already circulated it in every quarter of the Globe. The Scriptures have been provided in 140 languages, in fifty of which they had never existed before. It is our object to convey this blessing to every nation, however remote; but, it is our object, and more especially our duty, to circulate them among our own fellow subjects—to bring up the rising generation in the knowledge of them; and to make them feel, without depreciating any human knowledge, that it is from the knowledge of God, as conveyed in his word, that their salvation in the world to come, must depend.

From the *Guardian and Monitor*.

"WE ALL DO FADE AS A LEAF."

Child of mortality, fragile as the leaf that floats in the autumnal breeze, pause!—Consider what thou art—think of the frailty of thy nature. Be admonished by the season of the year. A few months ago and the earth was clad in her robe of green. Nature smiled with beauty, and filled the beholder with delight. Ah, what a change! All is fading, withering, dying! Man, behold the picture of thyself. Art thou in the spring of life? Does the deepest hue of health glow on thy cheek? Ah! remember the rose of spring. How sweet—how heavenly fair! But it withered—it fell from its stalk—its pale leaves were scattered to the winds of heaven. Thou art not less frail. Fair youth, the blast of death will come over thee.

The splendid garb which now adorns thy form must be laid aside. Thy limbs must be wrapt in the robe which the dead wear. Gay youth, thou must die! The voice of thy mirth will soon cease; thine ear will soon be deaf to the sound of the viol. Thou must die. And, O remember—remember, after death comes the judgment. Think of this when thou enterest the ball chamber—when thy feet move in the dance. Think of it when thou liest down, and when thou risest up—when thou art in the house, and when thou art in the way. Thoughtless youth—thou must stand before the judgment seat of Christ. He will by no means clear the guilty!

NEWSPAPERS.

You will never know the value of religious newspapers, till you try them. They are not like your volumes of sermons, which, though good and useful, are not suited to every time and place. When we look into one of them, we find it dressed in all the precision and dignity of the pulpit. But a newspaper comes like an every day neighbor, with a cheerful, familiar countenance—sits down in your chimney corner, and talks freely about the common topics of the day—topics not confined to one small neighborhood, or one country: but relating to the affairs of every nation on the globe. The present is one of the most important ages ever known: and the increase of knowledge, and spread of the gospel, during the last ten years, have astonished even the most enthusiastic promoters of the cause. Now, for my part, I like to hear something about these wonderful changes abroad, and to learn the progress of our own charges. All the information I want, such a paper gives me in a short and clear manner; and I can sit down with it, and survey the whole world, with as much ease as you can your farms. But there is another consideration. Here are my children whom I love as I do myself. I wish them to spend their time profitably; and I find that they are well entertained with spending most of our pleasant winter evenings in reading. I wish them to be well acquainted with the prosperity of the church on the earth; of which some of them, I trust, are sincere members, and I hope that all of them will join the company of the saints above, where their thoughts will be wholly occupied with heavenly things. Now, what can be better than to lead them in that course, which will eventually conduct them by the grace of God, to the

possessions of the blessed.—*Western Recorder.*

THE WORD IN SEASON.

How various are the ways by which God is pleased to work, in bringing his people to himself! What appears to us at first as a casual circumstance, we see to be his appointment for the fulfilment of his own purpose. The Rev. Mr. Henry Erskine (father of the late Messrs. E. and R. Erskine,) when living in a retired house upon the border, in the north of England, noticed, one day as he was walking, a number of people digging peat; and coming up to them, he observed that 'they were too merry.' To which one of them replied, 'Sir, we suppose you are a minister, and if you will condescend to preach a sermon, we will sit down and be grave hearers.'—'I fear,' said Mr. Erskine, 'you are not in a proper frame to hear a sermon.' They however, pressed it so much upon him, that he at last consented, and after retiring for a little while to a secret place, he came forth and preached to about thirty people, which happily issued in the conversion of eleven. Let us learn from this to embrace every opportunity of using the talent God hath given us. Who can calculate the result? Bread cast on the water may sometimes be found, not after many, but after a few days.

DOCTRINES OF GRACE.

The following is related by Sir Richard Hill:

When that faithful minister of Christ, Mr. Venn, was Vicar of Huddersfield, in Yorkshire, he told me that a neighbouring clergyman, the Rev. Dr. L., one day addressed him nearly in the following words, 'Mr. Venn, I don't know how it is, but I should really think your doctrines of grace and faith, were calculated to make all your hearers live in sin; and yet I must own, that there is an astonishing reformation wrought in your parish; whereas I don't believe I ever made one soul the better, though I have been telling them their duty for many years.' Mr. Venn smiled at the doctor's ingenious confession, and frankly told him, 'he would do well to burn all his old sermons, and try what preaching Christ would do.'

From the (Richmond, Va.) Family Visitor.

A TRUE NARRATIVE.

In a neighbourhood in this state remarkable for its hospitality, its number of idle young men, and its destitution of the means of religious knowledge, card-playing and other games of hazard prevailed to an unparalleled extent.—For a time they were confined to the gentlemen; but after a while several ladies ventured upon the game of Chess. This was represented to be a game, not of chance, but of science, well calculated to exercise and strengthen the intellectual powers; and it was also believed to be sanctioned by the circumstance, that a minister of the Gospel in a town 150 miles distant, believed it innocent, and was himself often seen at the chess-board. I never knew the opinion of a minister to carry so much weight with it before; it acted like a charm; and the game was entered upon with avidity, and soon became the prevailing topic of discourse. From the chess-board to the card-table, the transition was easy and natural. One lady after another, was prevailed upon to amuse herself with whist, as a necessary relaxation from the fatigues of a long and laborious game of science. Having run into temptation, they were unable to set bounds to their desires; and the prayer "lead us not into temptation," became a vain repetition and a solemn mockery.—Money was soon staked by the gentlemen and won by the ladies. At first their consciences would not permit them to retain it, and it was returned to the loser; but in a short time their scruples wore away, and money appeared to be the chief motive and object of the game; while small sums only were staked, that they might escape the appellation of gamblers.

Now there resided in the same family with four of these ladies, a young man of a serious cast of mind, though not a professor of religion. He had often taken a part in the game of chess, but when he discovered the dangerous tendency of such amusements, he renounced it entirely, and could not be prevailed upon to touch a card, although he had been passionately fond of the game. He had a high regard for the family, and beheld with tender concern the dangerous course pursued by the young ladies. They had now arrived at the most critical and important period of life. No pains had been spared to give them the best education the country could afford. Their minds were rapidly maturing, and receiving their bias for time and eternity. He was about to leave the country, and did not expect to see them again. His sentiments respecting every species of gambling, were known to them; but no attempt had ever been made to instil them into their minds. He could not however, on this occasion, satisfy his conscience, without embracing the last opportunity he should ever enjoy, to converse with them most seriously on the extreme danger of

their course, although he had no reason to expect any good result. Accordingly, after seeking the aid of the Holy Spirit in the discharge of so solemn a duty, the subject was introduced with great caution and tenderness, and every consideration brought forward which would be likely to influence a rational, immortal and accountable being; the interests of time and eternity were presented to their view in the most impressive manner; and he concluded by requesting a promise that they would, from that time, renounce cards and every game of hazard. After some hesitation this promise was cheerfully given; and I am happy to add, has been religiously kept to the present day. Much ridicule was anticipated from the young men of the neighbourhood, but nothing of the kind was ever heard. Several other ladies followed their example; gambling fell into disrepute; and a number of young men renounced it.

GLAD TIDINGS.

During the late revival at South Berwick, upwards of sixty persons have been added to the Baptist church. The work still continues.—*Maine Baptist Herald.*

THEOLOGICAL SEMINARIES.

The winter session of the Theological Institution at Princeton, New Jersey, commenced on Thursday, the 10th ultimo. The number of students for the ensuing year, is likely to be considerably above one hundred.

CHRISTIAN SECRETARY.

HARTFORD, MONDAY, DECEMBER 12, 1825.

Improvement in the Monthly Concert of Prayer proposed.

Reader, do not be startled at the title of the article which is now to be presented for your consideration; but read with serious attention the proposed improvement; ponder it well, and then (if you are a Christian,) resolve upon and endeavour to effect in the Church to which you belong, a complete and systematic proceeding according to the plan here proposed. Do not discountenance it for fear you may possibly have to be one of such a committee, and the duty subject you to some labour and research for materials, to furnish your address at the Prayer Meeting; for (if you are a real Christian) you will find yourself rewarded an hundred fold, while you are performing the service. Nor yet condemn the plan, for fear of the expense which may attend its execution. It will readily occur to every thinking person, that to give information to others, he must first possess it himself; and to possess himself of any good degree of knowledge of the state of Zion at large, and the progress of religion in the world, he must read considerably; and must of course procure some of the many publications relating to the particular department of inquiry assigned him. Let not this circumstance deter any one from an employment so much like Heaven. There, the saints are to know as they are known; and their joys are to be increased and continue eternally increasing, by telling the wonders of redeeming love, and praising God for the conquests of his grace—And, O ye disciples of Jesus! is it not an object worthy of labour, and some little expense, to sit together in heavenly (heavenlike) places, Christ Jesus here on earth, and to anticipate some of those joys in reserve for the faithful over a few things. Permit us to beg of the Churches to try this plan universally, for the experience of some Churches has proved its immediate and vast utility. The importance of the subject induces us to insert the foregoing remarks, and the article on which they are predicated, notwithstanding some brief suggestions on the same subject appeared in a former number of this Paper.

From the New Hampshire Repository.

"Let it be the duty of a committee appointed by the church, to collect facts during one month to communicate on the first Monday of the succeeding month—facts which shall have reference to the success of the Christian religion throughout the world. Let each individual of it make it his duty to give information with regard to any particular section of the world which has been assigned him by the committee as a body. By this means, with very little inconvenience, an interest may be imparted to the meetings of the Monthly Concert, which will perhaps influence hundreds to attend in a parish, where now it is with difficulty that twenty can be induced to be present. This practice, we are happy to say, has been adopted in some places, and attended with the most cheering results. Seats that were once vacant, are now filled. Hearts that were once cold and inattentive, are now fervently engaged in promoting the interests of religion. We sincerely hope that a similar plan to the one we have proposed, will be extensively adopted, and we are confident that it will materially change the complexion of Monthly Concerts throughout our land. And who will deny the desirableness of such a change?"

The letters in our columns on the errors of Universalism are not by us deemed so essential to the safety of those who have not fallen into that soul destroying heresy, as to enlighten and convince those minds, over which the enemy of souls has thrown the sable and chil-

ling shades, of the doctrine preached first by himself in Eden; and which resulted then, as it ever since has, in disbelief of the word of God, and the ruin of the soul; and also to assist the vacillating mind, playing about the circumference of the fatal whirlpool, to extricate itself from danger incoherently great. In order to achieve all the benefit which may be derived to souls from this bright array of sound and scriptural argument, we suggest the propriety of giving those who embrace the doctrines opposed by the writer, an opportunity to read these letters, by loaning them the papers; that they may view the doctrine of universal salvation in its true light. We think that no reasonable Universalist will or can complain of this course; for the danger lies wholly on their side. If our views are mistaken, and their right, we loose nothing in the day of judgment, but must inevitably fare as do all others. But, if the system of Universalists be false, the sooner it is abandoned, the safer for the subject; for in that case, should repentance towards God, and faith towards our Lord Jesus Christ, be delayed one moment too long—all is gone for ever and ever.

Our readers have been heretofore indistinctly apprized of a work of grace among the Indians living on Grand River, Upper Canada. By the Methodist Magazine, for December, which has just come to hand, we have received a most heart cheering and detailed account of that work from its beginning up to Sept. 12. It is too late for us to insert it this week, but we shall at least give copious extracts from it in our next. Suffice it now to say, that the blessing of the God of all grace, has been abundantly bestowed upon the labours of the Missionaries, and very many of the savages have been hopefully turned to the Lord. He who writes this feels no ordinary interest in this blessed work, having himself travelled the wilderness on both sides of the Grand River, as a Missionary, in the summer of 1824, and seen these same Indians (Mississaugas) regardless of the Sabbath and the gospel, darting in their bark canoes upon the river in pursuit of fish, and that, immediately under the eyes of a Christian assembly upon its banks, listening to the word of life. When inquired of by a physician on a Lord's-day, why they were then lounging upon the ground, instead of attending worship? "Wau, said they, this is Indian's land, no Sunday here—white folk keep Sunday!"—Blessed be God for the marvellous change.

By a statement made in the reply of Dr. Marshman, to the Abbe J. A. Dubois, as quoted by the reviewers of Dr. M. the Christian world is apprized of the astonishing fact, that the Baptist Missionaries at Serampore, have, since the commencement of their pious and apostolic career, say within 24 years, "devoted from the product of their united labour," more than three hundred thousand dollars, "in attempting in various ways to impart the word of God to India." Ye professed friends (but actual enemies) of Jesus Christ, who withhold your substance, and falsely accuse these servants of the Most High God, of being in pursuit of wealth to hoard for themselves, read this,—smite upon your breast,—fall down and repent before God, seek earnestly for pardon "while it is said to day," lest swift destruction come upon you, for the affront offered to the majesty of the Lamb of God, by traducing the motives of these his servants.

To one part of our readers we would apologize, for requesting the other part of them, to take particular notice, that the vast amount expended as above, was to give to India the Bible, the printed and not the preached word; for Dr. M. states further, that their own families, and every missionary station supported by their own efforts alone, till since they lost by death, the important assistance of their beloved colleague, Dr. William Ward. The motives of these men, whose prodigious labours have secured for them imperishable fame, cannot be impeached with impunity, either by the covert or open enemies of God and missions.

MISSOURI AND ILLINOIS.

We are happy to have it in our power to lay before our readers the following summary of the state of religion made up from a detailed account in the Pittsburgh Recorder of the 15th inst.

Bible Societies.—In the State of Illinois there are 22 Auxiliary and Branch Bible Societies, now engaged in circulating the word of God without note or comment. In Missouri are 21 auxiliaries and branches; one of which, formed at St. Louis in 1818, has ten branches, in as many counties. This society has sent testaments in Spanish to the Upper Provinces of the Mexican Republic.

Sunday Schools.—The first Sunday School in Illinois, was opened in Alton, May, 1819. In this state, now there are fifteen County Sabbath School Societies, 80 Sabbath Schools, including about 240 teachers, and 2400 scholars. The first Sabbath School in Missouri was opened in St. Louis, for the blacks, in March, 1819, by the missionaries sent out by the Baptist Board of Foreign Missions. Now in Missouri, there are ten Sabbath School Societies, about 45 schools, that include not less than 100 teachers and 1250 scholars. Nearly all these Bible Societies and Sabbath Schools have been brought into existence, in less than two years, chiefly by the labours of one individual, the Rev. John M. Peck, one of the missionaries sent out as above. In the above states there are about 112 Baptist

preachers, exhorters, &c. About 110 Methodist preachers of all grades; and Presbyterian and other preachers making a sum total of about 270 teachers of religion in both states. From this number there must no doubt be made a large deduction, to arrive at the number of real godly, orthodox, and useful ministers of the gospel.

REVIVALS.

The work of God's grace, which has been for some time carried on powerfully in Middlebury College, is yet continued; and is extending its blessed and saving influence, among the inhabitants of the village: many of whom are already numbered among the happy subjects of redeeming mercy.

We learn that a revival has commenced in Orleans, Mass. with very encouraging prospects.

By a letter received at this office, from the Rev. Irah Chase, under date of December 5, we learn, that the Executive committee of the Massachusetts Baptist Education Society, have resolved to locate their new Theological Seminary at Newton, about 9 miles this side of Boston. That a lot of 70 or 80 acres of valuable land is purchased for the purpose, near the centre of the town, "affording a delightful eminence for the contemplated buildings!" The Seminary went into operation on Monday, Nov. 28. We purpose to give our readers the address explanatory, of the Executive Committee, in a future number. In the mean time we most cordially respond to their prayer, "May the Lord hear the prayers that have been offered for this Institution, and awaken among the churches a spirit of fervent supplication. Never, never may he forsake us; and may we never cease to cry:—*Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish truth it!*"

From our acquaintance with the region in which this Institution is located, we are confident, that few locations are more happily made, in point of salubrious air, and the retired beauty of the surrounding scenery.

The American Baptist Magazine, for December, is received: from which, an important article may be expected to appear in our next.

We are disappointed in the expectation of presenting the IVth number of Theophilus this week; but shall probably hear from him again in season for our next.

TO CORRESPONDENTS.

A Member of the Convention is received, and shall have a place in our next number.

P. is also under consideration, and though we do not think all the verses perfect, the theme is solemn and interesting; and shall appear next week. We would encourage the author to repeat the effort, for the benefit of pious readers.

General Intelligence.

LIBERTY IN FRANCE.

It appears by recent accounts from France, that a most disgraceful and cruel exhibition of the fear and hatred, entertained by the French government towards the great and good Gen. La Fayette, was witnessed at the ancient city of Rouen, at which place the General, accompanied by his family and some friends, stopped on his way from Havre to La Grange, the place of his family residence.—The following extract fixes in lines of blood, the boundaries of the liberties enjoyed by the subjects of Charles Xth, and calls upon Americans to be grateful to God, that they inhabit a country throughout which, their illustrious Benefactor has passed, enjoying in every city, town, village, and hamlet, the unpolluted and fearless greetings of their whole population, without the least disturbance of public or private peace.

"Towards eight in the evening a great number of citizens and females repaired to the rue de Croisse, where the house of M. Cabanon is situated, and notwithstanding the crowd, which increased every minute, above all when they perceived M. La Fayette at the balcony, the greatest tranquillity reigned in the rue de Croisse and its environs, and a serenade given to the General was heard with perfect silence. Between the symphonies acclamations were raised in honour of Gen. La Fayette; it was then, that unperceived by the crowd, there arrived at the same time, by the two opposite extremities of the rue de Croisse a detachment of the Garde Royale, and a detachment of gendarmes. The Garde Royale, in this instance, as in others, conducted itself with a moderation and prudence, which, unfortunately, was not imitated by the gendarmes. The latter, in order to disperse peaceable citizens whose meeting had occasioned no disturbance, treated them as rioters, and charged. Suddenly the women and children uttered cries of terror—every one was seized with a panic, but the orders given to the gendarmes were so precise that they nevertheless continued their march.—Many females were thrown down and murdered; a manufacturer of the city of Boileb, an inhabitant of Rouen, 70 years of age, and many other persons, received wounds more or less severe, and the whole assembly was put to flight by the sabres and bayonets of the gendarmes, who arrested many individuals.—Before their arrival, all had passed at Rouen as at Havre; but it was thought expedient at Rouen to interpose the police and an armed force; from this all the mischief has arisen. This observation is unanswerable; and, nevertheless, the authorities at Rouen, being, as it must be taken, the necessity of justifying

measures which had no necessity, inserted in the journal of the Prefecture, a note, in which it is said that the "citizens groaned to see the tranquillity menaced by the presence of a man whose sad celebrity connects itself with the most disastrous period of the Revolution."

POLITICAL.

The Paris Journal des Debats, of the 14th of October, contains translations of the valedictory address of President Adams to General La Fayette, and the General's answer.—The editor of that paper observes, in a note—"In general, these two historical documents appear to us to be extremely remarkable.—They are of an importance quite other than that of the course of exchange, or the game of public funds, which absorb all the faculties of our statesmen. They confirm the high consideration which we have been developing for the three months past, upon the present and future relations of the two Americas towards Europe."—*Col. Star.*

A most sumptuous breakfast, was given by Mr. Beasley, the American Consul at Havre, to Gen. La Fayette, Capt. Morris, and about fifty other persons on the arrival of the Brandywine.—*Middleton Gazette.*

The Legislature of North Carolina met on the 21st ult. Gov. Burton, in his speech, recommended attention to the present mode of electing a President and Vice President of the U. S. and to internal improvement, which he says has been much neglected, and to the propriety of increasing the means of public education.

The N. York papers say, that the pressure of the money market, in that city, has been greatly relieved by the liberal discounts of the Banks.

Gov. Van Ness, of Vermont, has declined being considered as a candidate for the office of Governor, at the next election.

The National Journal contains a letter from Com. Rodgers, dated Gibraltar Bay, 22d Oct. stating that some cases of fever had occurred on board of each ship in the squadron, and some deaths; but that the officers and crews are generally in good health.

London, Saturday evening, Oct. 22.—The accounts from Madrid state that that infuriated Court, having at last sent off a miserable expedition of disaffected soldiery to the Havana, in the plenitude of its folly, now only dreams of the re-conquest of Mexico and Peru. Propositions have been made to the king of Spain by the ambassadors of England and France, for the recognition of South American independence; but Ferdinand was inexorable.

GREECE.—Advices from Constantinople, by the way of Odessa, give a hint of "discord among the Janissaries." It is added that news had been received of the Captain Pacha's fleet having put into Alexandria dismastered; with a report of Ibrahim Pacha having returned to Navarin, had created an extraordinary sensation."

This, with a reported misunderstanding between the Turks and the Egyptians, and the insurrection in Candia, is given as decisive of the favourable position of Greek affairs. Down to the 18th of August, Redschid Pacha was prosecuting the siege of Missolonghi with considerable activity, and a brisk fire was maintained on both sides.

The Paris papers repeat an article from Trieste, which appears in the German papers, reporting that Ibrahim Pacha in his retreat to Navarino, had quarrelled with Hussein Bey, and shot him dead, and that the Pacha was afterwards assassinated by the nephew of Hussein.

Petersburgh, Sept. 28.

An existing ordinance, that no person in the service of the State, shall belong to a secret society or Freemason's Lodge, is now extended to all individuals who are candidates for degrees in our Universities.

LOSS OF A STEAM VESSEL.

The steam packet Comet, from Inverness, via Port William, bound to Glasgow, when off the western part of the village, about three miles below Greenock, was run aboard by the Ayr, steam baggage packet, outward bound, and in the space of two minutes afterwards, the Comet went to the bottom. Of the passengers and crew on board, 13 were saved, and 50 dead bodies have been found.

SMYRNA.

Extract of a letter from an American officer on board the Erie, dated at Napoli di Romania, Sept. 18: published in the Connecticut Mirror.

After leaving Gibraltar, we shaped our course for the Archipelago, and in a few days arrived at Smyrna, one of the most important towns in the Turkish dominions.

What struck me most forcibly in the appearance of the town, were the beautiful groves of cypress trees, which are planted in all their burial places, in the suburbs of the town; the Turks are very fond of pleasant graveyards. The streets are like all others in the Turkish towns I have seen, narrow and dirty. I saw a sight one morning, as I was walking in one of them, which disgusted me more than any thing I had seen of the Turks. Close by a shop that I was passing, I came near to stumbling over a dead body: it was an much mangled that at first I did not perceive what it was. The people informed me, that a Greek shopkeeper had been reported to the Bashaw, for having in his possession some bad money. Without any thing in the form of a trial, the Bashaw sent his executioner, who dragged the poor wretch right in front of his own door, and there, before his family and friends, cut his head off and placed it on the other extremity of the body as the greatest insult he could add: No one dare touch the body until the Bashaw was petitioned for permission to have it buried. I went away as soon as possible; but had not gone far when I saw another who had been treated in the same way, and for the same reasons. Thus it is the poor Greeks are treated like dogs, as they are called, whenever it suits the whim of a Turk to complain of them; and the Franks here look on in cold indifference at every thing that is done. In my opinion, they are not much better than the Turks themselves.—There are two exceptions, and I am proud to say they are both Americans; Odley, our Consul, and Mr. Langdon of Boston.—They have released by purchase about sixty Greek slaves, and sent them amongst their friends in the islands and the Morea.—Mr. L. has now with him a beautiful little Ipsariot girl about

nine years old, the daughter of a captain of a Greek vessel of war; she was taken at the time Ipsara fell into the hands of the Turks. She was in the fort that was blown up, and escaped from the general destruction by creeping into an oven, as she called it. She was sold about twenty times; first for twelve piastres, which is a dollar and twenty cents. Her price gradually rose until Mr. L. gave three hundred dollars for her.

American Tea.—Specimens of Tea, raised and manufactured in Franklin county, Pa. have been exhibited at Chambersburg. The tea was raised from seed found in a box of imported tea.

Bear Caught.—A young bear weighing forty-three pounds, was killed in Chatham, East Hampton society, on the 9th inst. near the dwelling house of Mr. Michael Stewart.—*Middleton paper.*

Murder.—Solomon P. Sharp, Esq. formerly member of Congress, and late attorney general of Kentucky, was, a few weeks ago, called to the door of his own dwelling after night, in Frankfort, and there murdered by some person as yet unknown! The shocking affair has produced a great sensation in Kentucky.

From the Middleton Gazette.

GENTLEMEN.—The Legislature of Georgia now in session, has set a good example in turning out the Judges and Solicitors of the different circuits, for the active and shameful part which they took in the late election for Governor. This measure explains the subjoined extract of a letter from a gentleman in Augusta, Georgia, to his friend in this city, dated 27th Oct. 1825. "Our election has terminated here in favour of Troup, by a majority of six or seven hundred only, this result was unexpected, and I think not very creditable to the State. The means resorted to in order to effect it were shamefully degrading, and some of the influential men who supported Troup, do not hesitate to say, that they must now oppose him in his mad career; the spirit of party is satisfied, but it will not do to countenance the Governor's course. His election seems a little the more singular, as it is admitted on all hands I believe, that the Legislature are in favour of the opposite party, the Governor therefore, cannot do much mischief.

Affairs of Georgia.—The last mail furnished a copy of the new Message from Gov. Troup to the Georgia Legislature. It will be read with regret. It fully contradicts the report lately circulated from Georgia, that the controversy between the United States and that State would be amicably adjusted without the intervention of Congress. Nothing is to be seen in the message which makes the smallest advance towards accommodation,—on the contrary, although we find nothing in it about "standing to your arms," the rancor of it appears to be equal to that of the Troup correspondence; and the language held towards the Chief Magistrate of the Union to be as indecorous and dictatorial.—*Boston Centinel.*

MARRIED.

At Suffield, by Rev. Asahel Morse, Mr. Miron Remington, to Miss Angeline Warner. Mr. Jaffus Rising, to Miss Statira Warner. Mr. Amasa Leavitt, to Miss Lucy Drake. Mr. Henry Olds, to Miss Polly Rumble. At Tolland, Loren P. Waldo, Esq. attorney at law, to Miss Frances Elizabeth, daughter of William Eldridge, Esq.

OBITUARY.

In this city, Mr. John Brace, aged 41.—Emma, aged nine months, daughter of Mr. E. W. Lyman. In this town, Mr. Levi Filley, aged 46. At Suffield, Nov. 12th, Capt. Isaac Remington, aged 36. By this death, a widow and three tender orphans are left to mourn the loss of an affectionate companion and a kind father; his parents, their only child, the 2d Baptist Church, an active & worthy member, and the town, a select man, and a useful citizen. His remains were interred on the 21st in Masonic order. A sermon was delivered by Rev. A. Morse, from 1st Peter, i. 3 to a numerous and sympathizing assembly. At Newton, Mass. Gen. William Hull, aged 73, a field officer in the Revolution, and a late Brig. Gen. in the army of the U. S. At East Windsor, very suddenly, Miss Olive Bancroft, aged 22, daughter of Mr. James Bancroft. On the fourth Lord's-day in November, she attended public worship, engaged in prayer in a social meeting during the intermission, partook of the Lord's supper at evening, and died almost instantly, on the Tuesday morning following. Her exemplary piety had greatly endeared her to the Baptist Church, of which she was a member.

THE PROTECTION INSURANCE COMPANY.

Having been duly organized, are now ready to receive proposals for FIRE and MARINE INSURANCE, at their office in State Street, a few doors west of Front Street. This Institution was incorporated by the Legislature of this state at their last session, for the purpose of effecting FIRE and MARINE INSURANCE. Its capital is ONE HUNDRED AND FIFTY THOUSAND DOLLARS, with liberty to increase the same to HALF A MILLION OF DOLLARS. The first named sum is all paid in or secured, and the whole amount (\$150,000) is vested in Bank Funds, Mortgages and approved endorsed notes; all which, on the shortest notice, could be converted into Cash and appropriated to the payment of losses.

The Directors pledge themselves to issue policies on as favourable terms as any other Office in the United States; and by fairness and liberality in conducting the business of the Company, they expect to gain the confidence of the public.

The following gentlemen are Directors of this Company: Solomon Porter, Jeremiah Brown, Wm. W. Ellsworth, Merrick W. Chapin, James B. Homer, Nathan Morgan, Henry Hudson, Roderick Terry, Edward Wilkinson, James H. Wells, Charles S. Phelps, Wm. W. ELLSWORTH, President, THOMAS C. PARKER, Secretary. Hartford, July 7, 1825.

BOOK & JOB PRINTING. At this Office.

POETRY.

From the Philadelphia Recorder.

INVOCATION.

Haste! O haste thee! Holy Spirit!
Why! O why! this long delay!
Why thy chariot tarry longer!
Why thy beams of radiant day!

Look upon a soul benighted!
Jesus spreads his hands above!
Shew his scars and glorious honours
Won for me, and all from love!

Dear Redeemer! Precious Jesus!
My great advocate on high!
Ask thy Father's mercy for me,
For a rebel doom'd to die.

Wilt thou not, O Father! hear him,
Who our hellish foes withstood,
Plead Gethsemane and Calvary!
Plead the merits of his blood!

Yes! O yes! thou canst not, wilt not
Hear his pleading voice in vain!
Hark! it fills the courts of Heaven!
Lamb of God! for sinners slain!

He: the holy angels singing,
Lamb of God! for sinners slain!
Thou art worthy—thou wast willing,
Thou didst die and bore their pain!

Heavenly Father! Precious Jesus!
Holy Spirit! Three in One!
Take me under thy protection,
Leave, ah! leave me not alone.

Haste! O haste thee! Holy Spirit!
Why! O why! this long delay!
Let thy chariot stay no longer!
Bear me to the realms of day!

W. M.

From the Columbian Star.

REVIEW.

Reply to the Abbe J. A. Dubois' Letters on the state of Christianity in India. Originally published in the "Friend of India." Serampore, 1824.—8vo. pp. 208.

Continued from page 180.

The criticisms of the Abbe, on several versions that he had seen, betray his ignorance, not only of the *Sungscrita* and its various dialects, but also of the Scriptures themselves. His egregious blunders in exposing and rectifying what he denominated errors in these versions, Dr. Marshman has pointed out and set them up, *ecce signum*, as proofs positive of the Abbe's unfitness to sit in judgment on philological as well as religious matters. As it happens, however, none of those versions upon which his grace animadverts with so much severity and apparent triumph, ever passed through the hands of the brethren at Serampore; nor were any of them issued from their press, or with their knowledge. Had the Serampore missionaries ever made one half as many palpable blunders in a whole volume, as the Abbe has made in criticizing one chapter, they would not be entitled to the high praise, which they have received, as able, and accurate, and honest translators. But this herald of the Pope and the Propaganda was resolved on giving their reputation a deadly thrust; and, knowing the vital part, aimed a blow which has now recoiled with double force upon his own defenceless head. "He that diggeth a pit, shall himself fall therein."

The Abbe acknowledges facts in relation to his own conduct and that of his predecessors for three centuries, that are sufficient to enable the Christian to account for their want of success. In the first place, they did not give to the heathen the written word of God, and all their verbal translations were mingled with their jesuitical jargon. No wonder, then, that even Francis Xavier "was baffled in all his attempts to introduce Christianity into India." For a still stronger reason, his less pious and zealous successors have been "baffled" in their efforts. Xavier remained about three years, and then, like our Abbe, returned to Europe, denouncing the Indians as incorrigible reprobates. Had he given them the Bible in their own language, he would have probably seen some fruit of his labours. But, no;—the Bible would hasten their ruin, and he, compassionate saint! withheld it, that he might not be accessory to their destruction. While his jesuit brethren in Europe were so busily employed, in burning (in some instances with their translated Bibles about their necks, as it was done on St. Bartholomew's day) those obstinate heretics who were firmly bent on reading the divine word, though so solemnly assured that it would lead to the perdition of both body and soul; pure pity alone prevented our Indian apostle from placing such certain means of perdition within the reach of these ignorant heathen. Accordingly, we bear nothing of even a gospel preserved by the descendants of his first proselytes, as translated by "their apostle;" nor of his having once called them together, before he left the country in disgust, and saying to them, "Now, I commend you to God, and to the word of his grace."

Secondly, Xavier's successors resolved on an unworthy expedient to allure the poor Hindoos into the church, "out of which," the Pope and Charles X. assure us, "there is no salvation." They announce themselves to be brahmins; "brahmins come from a distance of five thousand leagues westward, for the double purpose of imparting and receiving knowledge, to and from their brother brahmins in India." On conduct like this,

Dr. Marshman makes the following very creditable remarks:

"Of folly more likely to destroy their character for ever, they could not have been guilty. If there be one quality required beyond another in a missionary, it is veracity, yea, even an incapacity of dissimulation. When those to whom he comes are to risk, not only their temporal interests, but their immortal souls on the truth of what he declares, that is, on his veracity, and this in opposition to every thing they have been accustomed to regard as truth, from time immemorial; should they not expect him to be incapable of dissimulation? And will not the least deviation from truth, if discovered, ruin his character with them for ever?"

These "western brahmins" not only "put on the dress of cary, or yellow colour, worn by the Indian penitents"—"made frequent ablutions"—"like brahmins applied the sandal wood paste to their foreheads," and "scrupulously adopted the costume and practices of the country;" but, according to the Abbe's own confession, modelled their gospel by "pooga (alias the mass,) processions, images, tirtan or holy water, tilty or feasts, prayers for the dead, invocation of saints, &c. until it bore such a resemblance to the idolatrous rites in use among the Hindoos themselves, that it seemed capable of suiting "a quite sensual people." Having reduced the standard of their faith even below what it was at Rome, they thought, by such a compromise, to gain the Hindoos in crowds. But their "brother brahmins," and even the shoodras, saw and despised their dissimulation, and felt no disposition to exchange their ancient and established system for one that was so dishonourably modified, merely for the purpose of gaining proselytes. They were themselves too great deceivers to be thus deceived, even by the consummate arts of jesuits and priests. The Abbe is constrained to acknowledge that there was some degree of foundation for the charge, that his predecessors "had rather become converts to the idolatrous worship of the Hindoos, than made Indian converts to the Christian religion." We cannot then be surprised that they were both detested and execrated. This, however, is not all. The innocent are subjected to ridicule and scorn on account of such iniquitous conduct. All European missionaries have been looked upon as "western brahmins," and this course of fraud and deception will long be quoted against them, for the Hindoos will recollect it to the latest generation.

In relation to the Hindoos losing caste, the Abbe is alarmed for converts to Christianity, lest they should "suffer persecution." An extract here, from the Reply, may not be amiss. The one we shall make contains some facts for the enemies of Asiatic Missions. Let them give us their ears:

"On the subject of Hindoos losing Caste for Christianity, our author must be understood as speaking merely from speculation: as he has never seen any thing of the kind. At p. 13 he says, 'It is certain that during the sixty years, no proselytes, or very few have been made;' and at p. 134, he informs us, that of his own 'number of proselytes, two-thirds were pariahs or beggars, and the rest composed of vagrants and outcasts of several tribes.' Of those then who 'by embracing the Christian religion' lose their all"—and whose "goods, possessions, inheritance, all disappear," he knows nothing, he has never seen a single instance of the kind. He speaks wholly from speculation. Now it happens that the Serampore missionaries, who have known at least a thousand natives baptized in these twenty-five years, either by themselves or by those in connexion with them, have really seen this in all its imagined horrors; for in the whole of this number they have not received ten outcasts from their tribes; they are not certain that they have baptized even five. Indeed they do not find those of that description more willing to renounce iniquity than those of regular caste; and without his forsaking iniquity, they should not baptize any Brahmin, even of the highest family;—nor retain him in Christian communion afterwards, should he have contrived to retain the lore of iniquity, while baptized on a profession of repentance towards God, and faith in our Lord Jesus Christ.

Further, those they have baptized, have included a greater number of the Brahmin and Writer, than of the other Castes, considering the proportion they bear to the rest in general society. This, under divine grace, they attribute to their being more acquainted with reading, and hence more capable of examining the Scriptures, than the other classes."

The remarks of the Abbe concerning the little success which our denominations, as the Moravians, Lutherans, Nestorians and Baptists, have had, Dr. M. has shown to be a tissue of total and deliberate, and malignant falsehood. In the investigation of this subject, the replyer has exhibited a becoming liberality, towards those pious and indefatigable missionaries, who, at different points, from Cape Comorin to Bengal, laboured assiduously and successfully, long before the mission at Serampore was even thought of by the

Christian world. He does not hesitate to give Ziegenbalg, Grundler, and Schwartz their due, and to repel the unhallowed attacks of their graceless accuser.

His very unceremonious charges against the Serampore missionaries, are met with decision and manfulness, and proved to be positive and premeditated slander. He had access to means of accurate information, and cannot be supposed to have believed what he uttered, when he said, that the reports of these missionaries concerning their success, had been published "in violation of all the dictates of honour and conscience."

As it regards their making gain their ultimate object, Dr. M. declares that they were resolved, as far as possible, "to be burdensome to no one," but to support themselves and their families by their own exertions.

In addition to this, they have in these twenty-four years, devoted from the product of their united labour, between six & seven Lakhs of Rupees* in attempting in various ways to impart the word of God to India. Of this sum nearly a Lakh of rupees has been expended in providing founts of types in the Indian alphabets, and in endeavouring to produce a paper of Indian manufacture, which should be impervious to the worm, that the versions of the Sacred Scriptures, after being printed, might not, consumed by worms, disappear from the face of the earth in the course of seven years: and they bless the Giver of all good, that at length their efforts have been crowned with complete success. Further, although the Indian public have so generously purchased the ground for them, they have already expended more than a Lakh of rupees in the buildings of Serampore College, with the hope of rendering it a means of imparting the Divine word to India, when time with them shall be no more.

But our author may perhaps surmise, that if the Serampore missionaries needed nothing for their families, it was to obtain sums for missionary efforts, that the dictates of honour and conscience were constantly violated, in sending home false accounts of conversions. They wish him to understand, however, that of these sums for which they feel so much indebted to the liberality of those, who love the divine word in Europe and America, nothing has been expended in missionary efforts, either at Serampore, or at the missionary stations hitherto supported by the Serampore missionaries. To cut off all possible occasion of blame from those who might seek occasion, they have supported these missionary stations by their own exertions, as well as their families, and never till the removal of their beloved colleague, the late Rev. William Ward, in the course of the last year, did they ask the public for help in supporting them. In the same manner, had it been possible, they would most gladly have borne the expense of publishing those twenty versions of the New Testament, as well as the whole expense attending the Christian and native schools, and Serampore College."

We should be gratified to pursue farther the analysis of a work which contains so triumphant a refutation of those objections to Asiatic Missions, which, since the publication of the Abbe's book, have become so popular, as to be quite familiar to every petty opposer of the heathen reform. But we have already protracted this article to an unusual length, and are compelled rather abruptly to hasten its termination.

The Abbe in some of his "Letters" attempts a vindication of the Hindoos, and would fain convince British Christians, that they do not need Christianity to improve their condition. This does not, indeed, come with a very good grace from him, when, but a short time previous, he had declared that the time of their conversion had passed forever away, and consigned to everlasting death, not only the numerous millions of India, now living, but all its future generations to the end of time. But he is now ready to quote on behalf of the Hindoo, the reply of Montezuma to the Spanish Catholics, only exchanging Mexico for India—"After all, your religion is good for your country, and ours is good for India." This is the modern knock-down argument of the opposers of missions. "Each country, [say they,] has its religion, and is happier with it, than it possibly could be by any exchange." This is virtually avowing, that one religion is precisely as good as another—a principle, which if carried out in its legitimate effects, would prevent every benevolent effort for the improvement of other nations, and every emotion of sympathy, for the moral degradation of seven-eighths of our fellow-men. Oh, it is a chilling sentiment, and diffuses around, an icy atmosphere, that freezes the spirits of every one, who comes within the range of its refrigerating influence.

But among all, who with cold-blooded malignity, have entered upon the work of detraction and falsehood, the Abbe Dubois stands far ahead. That his character and conduct may be properly estimated, we wish that all who have read his "Letters" would be so candid as to read the Reply. They will find that his out-

*A Lakh of Rupees is equal to \$50,000.

cry against the Serampore missionaries and their translations, is but the howl of infidel envy at the success which he, with all his jesuitical dissimulation, could never attain. They will besides arrive at the irresistible conviction, that his professed despondency respecting the ultimate prevalence of Christianity, is nothing but infidel dissuasion in a missionary garb, intended to unnerve the arm of the Christian public, which is raised to transfix superstition and idolatry with the "sword of the Spirit."

2. Reply to Rammohun Roy on The Atonement of Christ; originally published in the "Friend of India." 8vo. pp. 98. Serampore, 1823.

The subject of this pamphlet has for some time been a topic of warm and interesting controversy. Rammohun Roy, the celebrated Hindoo Unitarian or Deist, commenced the discussion by an attack on the doctrine of vicarious atonement, by the blood of Christ; at the same time recommending the precepts of Jesus as furnishing the most perfect lessons of morality. Possessing acute logical powers, and a most consummate knowledge of the arts of dissimulation, it might be expected that whatever he should write would be read with considerable interest. This interest was increased, in no small degree, by the fact that Rammohun appeared and introduced himself to the world, as a convert from Hindooism to the Christian religion. The Serampore missionaries concluded, therefore, that his writings, if distributed, would be essentially injurious to the spiritual welfare of the world, and resolved to publish a reply, that the poison might not be diffused unaccompanied by an antidote.

Dr. Marshman, consequently, published a reply of thirty-two pages, examining the arguments of Rammohun, and showing them to be not only unscriptural, but also unreasonable. This was succeeded on the part of the latter, by an answer of 173 pages, containing an unbroken series of abuse and misrepresentation. Dr. M. replied to this in a work of 128 pages, which Rammohun followed by a volume of 379, besides a preface of seven. To this last, the pamphlet before us is a reply, and we should think quite a satisfactory one. The author enters into a critical investigation of the arguments drawn by his antagonist from the Holy Scriptures, and exhibits the fallacy of his principles of interpretation.

It is unnecessary that we should furnish an analysis of this work. It contains no new proofs of the proper Divinity of our Saviour. That doctrine, indeed, requires no new proof. It is as immovable as the pillars of the Universe—for Heaven and Earth shall sooner pass away, than one jot or tittle of it shall fail.

Besides, there would be an apparent want of candour in not furnishing our readers, at the same time, with an analysis of the whole controversy on both sides. As we have not leisure at present for an undertaking like this, and as we apprehend it could not be particularly interesting to Christians, who are already "rooted and grounded in the faith," we shall conclude the present article, by copying the first paragraph of Dr. Marshman's last reply.

"We have now before us our author's Final Appeal to the Christian Public against the Atonement, and the Deity of Him whom the blessed in Heaven constantly adore as having 'redeemed them by his blood out of every nation, and people, and kindred, and tongue.' In this appeal, our author, as if understanding the nature of Jesus, better than those who now see his face in the realms of light, and denies that he ought to be adored, or that he had redeemed any by his blood; and makes his final Appeal to the public, in behalf of the Precepts of Jesus against his Atonement, insisting that the grand end of his coming into the world, was, not to redeem men by dying for their sins, but, like Mahomet, to give them precepts, by obedience to which, added to repentance, they might save themselves. The blessed in Heaven and he, are therefore perfectly at issue on the subject; and, appalling as is the thought, it is a melancholy fact, that the Indian public are now called upon to say, whether they do not believe that they who 'see the Redeemer as he is,' have acted wrong all these centuries in adoring 'the Lamb that was slain,' and that they ought immediately to change the subject of their songs of praise."

Such a commencement of a work that is to be purely argumentative, may possibly serve *judicium animos conciliare*, but we apprehend will not weigh much in favour of the author's ratiocinations. As to the style of this pamphlet, its looseness and want of precision, indicate that it was written without requisite care. But this defect is pardonable in Dr. M. whose labours are so multiplied and enormous.

Familiar Illustrations of the Sacred Writings.

No. IX.

JOHN xii. 24. "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." Go forth, and behold the process of

vegetation—take a corn of wheat—how small, how insignificant it appears! But it is extremely valuable, and with care may be made to stock a field—a country. But how does this multiply? Keep it in the granary, and it remains the same. It must be sown, to fructify and increase. Let it be buried under the clods, and perish as to its present form and appearance, and, lo, it springs up, and brings forth in some places thirty, in some sixty, and in some an hundred fold. And behold the mystery of the cross. It was equally necessary for our Saviour to suffer and die. In death he becomes the principle of our life. By this he fills heaven with praise, the church with blessings, the world with followers. This is the fruit, which, by dying, he brings forth—an immense number of Christians. For you know, a grain of corn multiplies by yielding other grains like itself. "That which thou sowest is not quickened except it die; and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or some other grain; but God giveth it a body as it hath pleased him, and to every seed its own body." If, therefore, Jesus be compared to seed, and he be sown to multiply, he will produce other like himself. If barley be sown, barley comes up; if wheat be sown, wheat appears; if Christ be sown, Christians are brought forth. This is a very striking, and a very useful thought. For it may be asked, "What are Christians?" and we answer, "What was Christ?" They are predestinated to be conformed to him: and as they have borne the image of the earthly, they must also bear the image of the heavenly. Here, indeed, the likeness is not complete; but it will be perfect in due time: they 'shall be like him, for they shall see him as he is.' JAY.

Psalm xxiii. 4. "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me, thy rod and thy staff they comfort me."

To apprehend the scenery in this verse, we must conceive the church militant and the church triumphant, as two mountains between which is the "valley of the shadow of death," necessary to be passed by those who would go from one to the other. Over all that region of dreariness and desolation, extendeth the empire of the king of terrors; and the believer alone "feareth no evil" in his passage through it; because he is conducted by "that great Shepherd of the sheep, whom God brought again from the dead," Heb. xii. 20, and who can, therefore, shew us the path of life, through the vale of death. In all our dangers and distresses, but chiefly in our last and greatest need, let "thy rod," the sceptre of thy kingdom, O Lord, protect us, let thy pastoral "staff" guide and support our steps; till, through the dreaded valley, we pass to the heavenly mountain, on which St. John saw "the Lamb standing, with a great multitude redeemed from the earth." Rev. xiv. 1.

BISHOP HORNE.
Rom. vii. 14. "O wretched man that I am! who shall deliver me from the body of this death?"

The image in this text seems to be, that of a living man walking about with a rotten, nauseous carcass tied fast to him, which oppresses him, and he cannot, with all his efforts, cast it off; but it is heavy upon him wherever he goes, which constrains him to cry out, "O! who shall deliver me from this body?" This is the character of the soul sick of sin.

PRESIDENT DAVIES.
Folkestone. J. B.

A FRAGMENT.
Among the various evils which stalk amid the haunts of men, there is one demon of destruction, whose march, sure as time, impetuous as the cataract, and merciless as the grave, desolates the fairest valley of the universe, and lays prostrate the noblest structure of creation. At his approach the towering wings of genius are paralysed; the torch of reason becomes extinct; the fire of ambition expires, the smile of philanthropy is lost in the cloud of conscious degradation, the rose of health is blanched, the lustre of the eyes is dimmed, and the flowers of domestic love, and hope, and joy, are withered for ever. His name is intemperance. His followers are shame and remorse, poverty, disease, infamy, and death. And does not man retreat with dismay from this dark, malignant, and upstying enemy? Who would not avoid the exhalations of the Upas, or fly from the dreadful Siroc of the Arabian desert: none, none in the universe! how yet, oh, inconceivable madness! how many, with dauntless confidence, embrace this demon of intemperance; this destroyer of all that is fair and lovely in the soul, this pestilence that walketh in darkness, and wasteth at noon day. Awake, oh man, from thy dangerous lethargy; thy senses are locked in a fearful charm, and thou smilest in the slumber of the monster whose breath is consuming thee? Hast thou friends? Wilt thou doom them to mourn over thy faded form—thy blighted mind, thy decayed energies?—Hast thou children? Canst thou smother the noble aspirations of their youth with disgrace and infamy?